6: Murphy & Steward E-5 (1952-1953) 1956
SQ13 Mundurucu SQ13
Mountpeths 1956

to the disorganization of Tocantins River society. The political authority of appointed "chiefs" was now a means of extending the influence of the whites. The continuing migration of young men from the remaining primitive villages of the savannahs caused an oversupply of men on the Tocantins River, and conflicts over women became rife. Owing to the endless squabbles in villages which had lost their aboriginal basis of integration, dissidents moved off to live at their rubber encamps or formed new and smaller villages. This fission process is still going on. Concomitantly, the Mission and the Indian Post are becoming more important as focal points in a two mode of integration of the Nambiquara. Over one-third of the Tocantins River population make their rainy season homes at these agencies, which serve as centers of trade and of social and religious gatherings. It is from the Post and Mission, also, that the lines of authority now radiate.

IV. Comparative Summary

The accompanying table and chart present the major phases of acculturation in summary form, as abstracted from the historical contexts. The basic acculturative factors in both cases exerted parallel influences, although the two acculturation were substantively different until the final culmination was reached. There were four causal factors common to both. First, both became involved in a commercial, barter economy in which the collector of wild products was tied by bonds of debt and credit to particular merchants. Such involvement also occurred widely among native peoples who produced crops or livestock. This arrangement must be distinguished from cash transactions, in which, owing to the dependability of money as a medium of exchange, the primary producer has greater freedom of choice as to with whom he will deal. In a pure credit-barter economy, all transactions are based on a personal relationship between the principals; the merchant must be able to rely upon the continued patronage of the primary producer whereby the latter liquidates past debts while assuming new ones. It seems to be a basic procedure that the pre-literate Indian is kept in debt by the trader. While the latter can manipulate accounts at will, and no doubt is frequently guilty of malfeasance, he usually allows the Indian to buy beyond his means. The native-producer is selling his future production, and the creditor will not extend payment unless assured of delivery. Where such an economy is found, it is common for merchants to refuse to deal with primary producers who are in debt to another merchant. This is a "gentlemen's agreement" in the Amazon, although it is frequently violated by unscrupulous traders. Second, the growing ties of dependency upon the traders are at the expense of collective bonds within the respective societies. Reliance upon individuals and institutions outside the native social system are intensified by a steady increase in demand and need for manufactured goods. Thus, as we have seen, guns became necessities--a process that can be found in our own culture. Third, while crude latex and animal furs are very unlike articles, they imply a common cultural-ecological adaptation. Both are natural products having a reliable occurrence in worthwhile quantity within an area which can be most efficiently exploited by one man. Both require conservation, for careless exploitation can seriously reduce the number of fur-bearing animals, or render rubber trees worthless. The producer has an incentive to maintain the productivity of his resources. Finally, both rubber trees and fur animals are sufficiently dispersed to require that persons exploiting them live or work at some distance from one another.

These factors of change were essentially the same among both Nambiquara and Mundurucú, and they were introduced through contact with the outside world. Their initial effects upon the aboriginal cultures were somewhat dissimilar, owing to aboriginal differences between the two groups. Whereas the Nambiquara chief served at first as intermediary with the trader, this seems not to have been true of the Mundurucú chief. Mundurucú family heads, however, traded on behalf of their sons. For a short time, this pattern was followed by many

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